

...THE...  
**CONVERTED CATHOLIC**

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

Vol. XXII.

SEPTEMBER, 1905.

No. 9.

**EDITORIAL NOTES.**

**I**N order that this issue of the Magazine may not be delayed, I have reserved for future numbers the observations and experiences received during my present visit to Europe. So far it has been a useful and profitable visit. The prayers of all our friends are requested for the continuance of God's blessing upon us and the work of Christ's Mission, and our safe return home in October.

J. A. O'C.

Paris, August, 1905.

**Certainty of Faith.**

Job said: "I know that my Redeemer liveth," and Paul wrote "that he knew in whom he had believed," and that He was able to keep that which had been committed to Him against that day. In these days of doubt and uncertainty with regard to the person and character of Christ, the inspiration of the Bible and other important subjects, it is well for us that God's plan of salvation enables us to enjoy a positive personal experience of security in both this world and the next, due to the fulfilment of the promises of God to those who avail themselves of the sacrifice for sin, made once for all by our Saviour on the Cross. We can all know that our Redeemer liveth, but we must

first realize that He is our Redeemer, personally, because we have taken Him as such, by faith; and also because we have not only committed our souls to Him so far as the next world is concerned, but all that we have and are in this. The "committing" is the natural sequence of the "knowing." And when a man has even an imperfect realization of the love of Christ towards himself and of His power to keep as well as to save, and of the way in which He still manifests "the power of His resurrection" in the hearts and lives of men, it becomes the most natural thing in the world to commit all into His keeping. And with that committing there comes into the heart the peace of God that passeth all understanding, based on absolute security among all the storms and the tempests of life. It is doubtful if any one of us is ever called upon to go through so many trials as the Apostle Paul, and yet he wrote that he was "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

**Salvation by Faith in Christ.**

From the time of the Reformation all Christians know that salvation is by faith in Christ.

"What must I do to be saved?"

"Believe on the Lord Jesus Christ, and thou shalt be saved."

Nothing could be plainer or more easily understood than such a question and answer. Anyone who believes in Christ honestly and sincerely is saved. That is the word and promise of God. "Come to Me and I will give rest unto your soul." There is no rest for the sinner who knows that he has sinned; and where is the person who has not done wrong? "If we say that we have no sin we deceive ourselves, and the truth is not in us." By our common human nature all men are sinful. But if we believe that Christ died for our sins and confess them to Him, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That is the work of God in the soul. "The blood of Jesus Christ his Son cleanseth us from all sin."

In talking with Roman Catholics on this elementary truth of the Christian religion, that salvation is by faith in the blood of Christ, one is apt to hear them say, Oh, that is easy; we all believe in Christ.

"But are you saved?"

"Oh, I don't know that I am."

"Why? God's Word is true. Don't you believe Him?"

"Yes, I believe Him; but I don't know that I am fit to be saved. I ought to do so many things."

"Never mind the doing just now; that will come afterward. If you believe God's Word, if you have faith in Christ, who died for our sins, and

truly repent of the evil you have done, you are saved. Don't you believe that?"

"I do."

"Then open your heart and say, 'Come, Lord Jesus, have mercy on me, a sinful man. I am not worthy; but come, Lord, and I shall be forgiven!'"

**Testimony for Christ.**

That Christian work produces more happiness and contentment than any other form of human activity is a truth that cannot be gainsaid. Let any one try to win a soul from sin and gain a man for Christ, and the joy of the Lord will be the portion of that person. You may not see immediate results from your efforts, and the Gospel seed may seem to fall on stony ground, but the promise of God is, "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper whereto I send it." The Lord Jesus came to save sinners, and He will save all who come to Him. But how shall they come unless they know the way. You who know that way, tell them. If you know that you are a Christian and can give a reason, a personal one, for the hope that is in you, your testimony will have an influence with those in whom you are interested far greater than it may seem to you at first. Personal work with priests and other Catholics that have come to Christ's Mission has done more for their conversion to Christ than all discussions of the theologians. It is good to show them that purgatory is a myth and transubstantiation an impossibility and prayers to dead people labeled saints an absurdity; but there is a power in the personal statement, "I know that I am a Christian," that impresses them as nothing else can. They have looked on all sides at the outward form of Christianity, the human organization, and no comfort has come to them. Union with God through Christ can alone satisfy their souls.

### Rev. James O'Connor.

In view of the passage of the French Government Bill for the separation of Church and State, much interest is felt in America to the visit to Paris of Rev. James O'Connor, founder and director of the excellent work among Romanists and ex-Romanists, entitled Christ's Mission, New York. Mr. O'Connor will give careful attention to the changed condition of affairs in France.

It is worthy of note, in this connection, that the influence of the Mission in the United States is far-reaching, interest in the work extending to many foreign lands. Priests have come to the Mission from many countries. During the past twenty-five years, over a hundred have been welcomed to Christ's Mission as guests until a way was found by which they could enter upon a new career in religious work or business life.

THE CONVERTED CATHOLIC, a monthly magazine established by Mr. O'Connor, now in the twenty-second year of publication, is courteous in tone and is a valuable medium of communication between the great Protestant world and the Roman Catholic Church. Hundreds of Catholics have been converted by having their attention directed to Evangelical truth through its pages.

Christ's Mission is an incorporated missionary society. The building is centrally located—though that part of the city is now largely given over to business—with a commodious chapel, and guest-rooms for priests who desire to leave the Roman Catholic Church on religious grounds.—*London Christian*, July 13, 1905.

### Nuns Visit Christ's Mission.

Not long ago Pastor O'Connor was at work in the office of THE CONVERTED CATHOLIC when two gentlemen from Ohio entered. They had come to make a call at Christ's Mission during a business visit to New York. They have subscribed to the Magazine for years, and are members of the Society of Friends. During their visit they received an excellent object lesson in the methods by which the successful work of Christ's Mission is carried on. While they were conversing with Pastor O'Connor the door opened, and in came two nuns, who were seeking aid for benevolent work on the lower West Side.

They were Italians, but one spoke fairly good English. Pastor O'Connor rose from his seat and advanced to meet them with a bow, and a demonstration of sympathetic courtesy that at once put them at their ease.

After the nun who spoke English had told him where their work lay, Pastor O'Connor said, "Oh, yes, Miss Anna Leary has established a mission there, hasn't she?"

"Yes, she has one, but it is not very near to us."

"Haven't you seen the Methodist deaconesses down your way, too? I think there are some who do much the same work as you do, only they are not bound by vows, you know. They do it for the love of God and because they want to do what Jesus would do if He was now on earth. They do not get any remuneration beyond their board and their clothes, but they do their work because the love of God fills their hearts.

"And then, too, those Protestant sisters, although they are called

Methodists, or Presbyterians, or Baptists, are all good Christian people, and those different names are given to them much in the same way as with you some are Sisters of Mercy and others are Dominicans, and Sacred Heart, and so on. And then, they are not bound to that kind of work for life like you, either. After a few years of it, a good many of them get married and have homes of their own, where their influence for good is even larger than it was before."

"Isn't that nice?" said one of the nuns, but the other looked a little uneasy.

"Of course it's nice," said Pastor O'Connor, in his most genial manner, "and then, too, they very often keep on doing, after marriage, the same kind of work among the poor as they did before, in the time they can spare from their homes."

"Isn't that nice?" said the good-looking nun again.

"Of course it is, and people who work for God in that way are free in His service; they are not in bondage to their fellow men, and do not need to take orders from them as to what they shall do for God. Of course you have the same rights of freedom, before God, that they have, for He is no respecter of persons. I am very glad you called in, and I hope you will come in and see me again."

And with these words he bowed them out.

While this colloquy was going on the friends from Ohio were listening with the greatest attention. They had never seen any nuns before, except at a distance, and when the door had closed after them, one of these

friends said: "Why, you did not have any controversy with them at all!" "Controversy?" said Pastor O'Connor, "why should I have any? Controversy does not often help anyone into the way of God, and I wanted to do these nuns some good, as I hope I have. When Roman Catholics come here, whether priests or any other members of that Church, I never set to work to show them the errors in what they are taught, but I try to get them into personal touch with God and with Jesus Christ, the loving Saviour, who wants all the Roman Catholics to come to Him just as much as any other sinners who are in need of salvation."

"I see," said one of the gentlemen, "and I think your way a very wise way, too. I am sure we have both been deeply interested in this practical example you have given us of the way in which the work of Christ's Mission is done; and we can now see quite clearly how it is that this Mission succeeds in its difficult field of labor, where so many have failed."

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From a fine town in Illinois, a subscriber writes of the adventures of a copy of the Magazine in the post office: "This evening the mail carrier delivered to me the April number of your Magazine. He said a thorough search had been made for it at the post office. The Magazine shows very bad usage—I suppose at the hands of some of the Catholic mail carriers; that somebody did not intend it to reach me, is shown by the wrapper I send you. I earnestly hope the reading of the Magazine did good to the person or persons in whose hands it has been. Please send me the April Magazine, as I cannot do without a single number."

**Another Priest Converted.**

[From the New York *Tribune*, July 13, 1905.]

The conversion of Father Andrea Bongarzzone, a Roman Catholic priest, to the Protestant faith was announced yesterday by the Rev. Joseph Vital, superintendent of the Italian Theological School of the Methodist Episcopal Church, at Yonkers, and of its Five Points Mission, at No. 63 Park street. Father Bongarzzone is a highly educated Italian, of good family, who was ordained as a priest nine years ago. For a time he was a professor in a Roman Catholic gymnasium in Italy, and later was parish priest in Nicostro and Catanzaro. He came to this city two months ago, partly for rest and partly to have freedom of thought, his mind having become disturbed by doubts as to his theological teachings.

In this city Father Bongarzzone went to see Father O'Connor, editor of THE CONVERTED CATHOLIC, who talked with him and sent him to the mission in Park street. The Rev. Joseph Vital formerly was a Catholic priest, and was one of Father O'Connor's friends. He took Father Bongarzzone in hand and had many talks with him on religious subjects, with the result that several days ago Father Bongarzzone sent to Archbishop Farley a letter, telling of his conversion. Father Bongarzzone had presented his credentials as a priest, on his arrival in the city, at the Archbishop's residence and had obtained permission to celebrate mass here, but he had not availed himself of the privilege. His letter to Archbishop Farley is as follows:

Eminenza: This will notify you

that I send my resignation as a priest of the Roman Catholic Church. The only reason is because I have renounced Roman Catholicism forever and have been converted to the Gospel of Jesus, under the auspices of the Methodist Episcopal Church, one of the Christian, Evangelical or Protestant denominations.

I thank God for my conversion, as I have found peace and joy in Christ, my only Saviour. I will pray for your conversion, although I fear it may be in vain, for the worldly and theatrical pomp of your office keeps you too enslaved. I do not think Jesus Himself in person could persuade either you or the Pope to abandon your false ecclesiastical doctrines and go back to the pure Gospel of antiquity.

May your power never prevail in deceiving with a false knowledge of your religion any innocent girl or unaware Christian to become the easy prey of venal Romanism, but I will pray God that many other priests and nuns may come out of your Babylon to the light and freedom of the children of God.

Your secretary's permission to celebrate mass is signed up to July 9, and while I thank you for it I will say that I have not used it and will never use it again, being convinced now that mass is one of the greatest frauds on earth, and an insult to our Lord and Redeemer Christ. Read Hebrews, chapters viii, ix, x.

With great respect and wishes for your health, believe me,

Yours truly,

ANDREA BONGARZZONE.

It was announced yesterday that Father Bongarzzone would not return to Italy, but would fit himself for work as a missionary of the Methodist Episcopal Church and would spend the rest of his life in or near this city laboring for the conversion of Italians here. He is thirty-five years old.

### Letters from Converted Catholics.

A lady, living at Santa Barbara, Cal., in renewing her subscription for THE CONVERTED CATHOLIC, writes: "I enjoy it very much, and derive great benefit from its able presentation of the truths it sets forth. I am a converted Roman Catholic; I found the Saviour nine years ago through the preaching of an evangelist. I always pass on the Magazine to others when I have read it, and try to do all the good I can by this means. I wish I could afford to take a number of copies to distribute.

"I am sure that God must use you mightily in this work; and I often pray for you and the Magazine. I do wish that all the Roman Catholics might be converted, having the eyes of their understanding opened to know God, and also to prove His Son Jesus Christ to be their own living Saviour. E. L."

Dear Pastor O'Connor—I have read and reread your Magazines and have decided to try to do something for my former co-religionists. What can you suggest to me?

After much thought and prayer I have decided to take up a course at the Northfield Seminary and perhaps at the end of a year or two I may be better fitted to help you in your work. How I would like to go to Porto Rico and help the work there, for I have been studying Spanish, because I thought it would be of great service to me.

I earnestly long to do something for Christ who has done so much for me. I do not feel like continuing

nursing in a training school. I would much rather after finishing a good thorough course in Bible study at Northfield, attend a medical college and obtain a degree; then I would be fitted, both spiritually and professionally, to do good work for God.

You know what Bible training the average Roman Catholic boarding school girl gets, as also how she is punished if she is found reading a Testament. It was so with me, and so my Bible training is very deficient.

I oftentimes spend hours in reading my Bible now, and I continually find new truths and beauties in it that I never even heard of before.

New York City.

M. T. S.

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### The Los von Rom Movement.

The Evangelical Consistory Council of Austria has published reports of the Los von Rom movement in that country from 1899 to the end of 1904. During these six years the total gain of the Protestant Church from that of Rome has been 24,238. At last the Vatican has begun to realize the true character of the movement, and Pope Pius X has issued an official pronouncement addressed to Cardinal Gruscha, the Archbishop of Vienna, and the hierarchy and the faithful of the Empire, urging them to combat the agitation with all their powers.

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### Christ's Mission Work.

#### FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.



## SEPARATION OF CHURCH AND STATE IN FRANCE.

LAW ADOPTED BY THE FRENCH CHAMBER OF DEPUTIES, IN PARIS, JULY 3, 1905.

### SECTION I.

Preamble: Article 1.

**T**HE Republic assures liberty of conscience. It guarantees freedom of worship under the following restrictions, enacted in the interests of public order:

Article 2.—The Republic does not recognize, pay salaries or grant subventions to any form of worship. Consequently, dating from January 1 following the promulgation of the present law, the budgets of the State, of the Department and Communes and all appropriations towards the exercise of worship will be suppressed. However, in the said budgets may be included appropriations towards the expenses of chaplaincies which are calculated to insure the free exercise of worship in public establishments, such as lyceums, colleges, schools, hospices, asylums and prisons.

All public establishments of worship are suppressed, in accordance with the conditions and exceptions laid down in Article 3.

### SECTION II.

Distribution of Church property—Pensions.

Article 3.—The establishments the suppression of which is enacted by Article 2 will continue to exist provisionally in conformity with the arrangements now made with regard to them, until such time as their property has been allotted to the associations to be formed according to the provisions of Section IV, and at the latest after the expiration of the delay following:

Upon the promulgation of this law the agents of the Administration of

Public Domains will proceed at once to make a descriptive and estimative inventory:

1.—Of the moveable and immoveable property of said establishments.

2.—Of all the State, departmental and communal property from which said establishments derive revenue.

This twofold inventory will be drawn up in conjunction with the legal representatives of the ecclesiastical establishments or those who are duly invited by the Administration.

The agents charged with the preparation of the inventory shall have the right to demand all titles and documents necessary to the discharge of their duty.

Article 4.—After the expiration of one year following the promulgation of the present law, all the moveable and immoveable goods of the manes, vestries, councils of presbyteries, consistories and other public establishments of worship with all the charges and obligations binding on them and for the purposes to which they are specially used, shall be transferred by the legal representatives of these establishments to the associations which, in conformity with the general rules of organization of the worship, the exercise of which they wish to insure, shall have been legally formed, in accordance with the provisions of Article 19, for the exercise of said worship in the hitherto existing circumscriptions of said establishments.

Article 5.—All the property described in the preceding Article, which originally belonged to the State, and which is not charged with a pious foundation created posterior to the

law of the 18th Germinal of the year X (April 7, 1802), shall revert to the State.

The allocation of the property shall not be made by the ecclesiastical establishments before the expiration of one month after the promulgation of the regulations of the public administration provided for in Article 43. In default of which its nullification may be demanded before the civil tribunal by all interested parties or by the public magistrate.

In case of the sale by an association of worship of the moveable or immoveable goods forming a part of the patrimony of the public establishment dissolved, the amount of the product of the sale shall be invested in nominative "Titres de Rentes" (public bonds), or in accordance with the conditions laid down in paragraph 2 of Article 22.

The purchaser of the property thus sold will be personally responsible for compliance with this provision.

The goods reverting to the State, Departments or Communes shall not be sold, transformed or modified without the previous sanction of the competent tribunals.

Article 6.—The corporations to which the properties of the ecclesiastical establishments hereby suppressed shall be transferred, shall be held responsible for the debts of said establishments as well as of their loans, with the exception of the case provided for in paragraph 3 of this Article. As long as they continue to be liable for these debts they shall have the right to the revenues of the property which, in virtue of Article 5, reverts to the State and produces income.

The global income of the said prop-

erties shall be devoted to the payment of the regular and legal debts of the public establishments hereby suppressed in all cases in which no association of worship entitled to the property of the establishment is formed.

The annual charges of loans contracted for the expenses of the religious edifices shall be supported by the corporations in proportion to the time during which they shall have the use of those edifices according to the provisions of Section III.

In those cases in which the State, the Departments or the Communes resume possession of the edifices of which they are owners, they shall be responsible for the regularly contracted and standing debts of said edifices.

Article 7.—The moveable or immoveable goods used for the carrying on of charitable works or for any other purpose foreign to the exercise of worship shall, by the legal representatives of the ecclesiastical establishments, be transferred to the public service or establishments or works of public utility whose objects are in conformity with that of the said goods. This transfer shall be approved by the Prefect of the Department where the ecclesiastical establishment has its headquarters. In case of non-approbation, the matter is to be settled by a decree of the Conseil d'Etat (Council of State).

Every legal action for the resumption or recovery of said goods shall be instituted within six months from the day when the decision of the Prefect or the decree making over the property shall have been inserted in the *Journal Officiel*. Such action can only be taken because of donations



or bequests, and only then by the benefactors or their direct heirs.

Article 8.—In case an ecclesiastical establishment should fail within the time fixed by Article 4, to make the transfer above mentioned, the matter shall be settled by a decree.

At the expiration of said delay, the property to be transferred shall, until the transfer is effected, be held under sequestration.

In cases in which property transferred by virtue of Article 4 and of paragraph 1 of this Article, shall be, either immediately or after a lapse of time, claimed by several associations formed for the exercise of the same worship, the transfer of the property made by the representatives of the establishment or by decree, may be contested before the Conseil d'Etat, which shall have the jurisdiction of a civil court, and shall give judgment, taking into consideration all the circumstances of the case.

The claim shall be brought before the Conseil d'Etat within one year after the date of the decree, or after notification has been given to the Prefectoral authority by the legal representatives of the public establishments of worship of the transfer effected by them. This notification must be made within one month.

The transfer may be further contested in case of a schism in the association which became owner; in case of the creation of a new association; in consequence of a modification of the limits of the ecclesiastical circumscription; or in case the association in possession is no longer in a position to comply with its purpose.

Article 9.—In case no association should be formed capable of taking over the property of a public estab-

lishment of worship, said property shall, by decree, be transferred to the communal establishments of benevolence or charity situated within the territorial limits of the ecclesiastical circumscription in question.

In case of the dissolution of an association, the goods which were made over to it by virtue of Articles 4 and 8 shall be transferred by decree of the Conseil d'Etat either to a similar association in the same circumscription or, in default of this, in the neighboring circumscriptions, or to the establishments mentioned in the first paragraph of the present Article.

All legal actions for resumption or recovery shall be instituted within six months after the day when the decree has been published in the *Journal Officiel*. The actions may be taken only by reason of donations or bequests, and only then by the benefactors or direct heirs.

Article 10.—The transfers mentioned in the preceding Articles shall be exempt from any dues to the public treasury.

Article 11.—The ministers of religion who, at the time of the promulgation of the present law, shall be more than sixty years of age, and who shall have, during thirty years at least, exercised ecclesiastical functions, remunerated by the State, shall receive an annual pension for life equal to three-fourths of their salary.

Those who shall be over forty-five years of age and who shall have, for twenty years at least, exercised ecclesiastical functions, paid by the State, shall receive an annual pension for life equal to one-third of their salary.

The pensions allowed by the two

preceding paragraphs may not exceed fifteen hundred francs.

In the event of the death of the beneficiaries these pensions are revertible up to one-half their amount to the widow and orphans of minor age left by the deceased, and to one-fourth the amount to the widow without children of minor age. When the orphans reach their majority their pensions shall cease.

The ministers of religion not included in the above category, and who are paid by the State, shall receive, for four years after the suppression of the budget of worship, an allowance equal to their entire salary during the first year, two-thirds for the second, one-half for the third and one-third for the fourth year following.

Nevertheless, in the Communes of less than 1,000 inhabitants and for the benefit of ministers continuing to exercise their functions, the duration of each of the periods above mentioned may be doubled.

The Departments and Communes may, under the same conditions as the State, accord, to the ministers of religion at present paid by them, pensions and allowances established on the same basis and during an equal period of time.

Exception is made in behalf of rights previously acquired as regards pensions by the application of previous legislation, as well as subventions allowed to former ministers of religion or their families.

The pensions provided for in the first two paragraphs of the present Article are not cumulative with any other pension or salary granted for any reason whatever by the State, Departments or Communes.

The law of June 27, 1885, regarding the staff of the Faculties of Catholic Theology suppressed is applicable to the professors charged with a course, to lecturers and students of the Faculties of Protestant Theology.

The above mentioned pensions are not liable to cessation nor to distress under the same conditions as civil pensions. They shall cease by law in case of condemnation to a punitive or defamatory penalty, or in case of condemnation for one of the offences provided for in Articles 34 and 35 of the present law.

The right to draw or enjoy a pension or allowance shall be suspended in the case of offences which result in the loss of French citizenship and during any deprivation of the same.

The petitions for pensions shall be made, under penalty of forfeiture, within one year after the promulgation of the present law.

(To be continued.)

### **French Editorial Comments.**

The feeling with which the law of separation of Church and State is received in France may be gathered from the editorial opinions of some of the leading papers in Paris. The general impression is one of relief, first because the state has once and for all been delivered of the incubus of the Roman Church and the Concordat, and secondly because the French Republic has, by voting a liberal law, given the Roman Church and hierarchy all over the world a strong lesson of toleration.

The law, in fact, is too liberal. It does not suit the clericals for that very reason. They stand aghast, or pretend to do so, because it permits

the people to be free. What! they exclaim, are the common people hereafter to be free to choose their own religion, their churches and pastors? They would have been glad if the law had given them an opportunity to raise the cry of "Oppression" and "Confiscation." But as it is, the law has been received with "emphatic" silence not only by the Assumptionists and Jesuits, but by the Pope himself. The Pope threatened to inflict a severe encyclical on France and the world the day after the law was voted, but that encyclical had to be put off at least three months and the Pope and his cardinals are still hesitating.

Referring to the liberal provisions of the law in giving the public property to the Church and more temporal goods than she has a right to, M. Anatole France, the most enlightened writer in France, said in the *Action*:

"It has been said, and it will be said again, that the law voted by the Chamber is a pious law after numerous 'Catholic' amendments. The Roman Church has been sent back to her 'heavenly Father' with rich presents. Could anything better have been done? It is too late at this hour to ask. It is, on the contrary, important to ask whether a mistake has been made. For my part, I think not. A law is a noble law which says: 'The Republic assures freedom of conscience to every citizen.'

"The law guarantees free worship, which the Church does not. The law will recognize no subvention and no salary to any form of worship. A publicist of the highest standing has said that the law is a masterpiece of justice, of common sense and of moderation. I fully endorse this view. Confidentially, however, I would say

that the law of separation is neither an evil for the State nor a boon to the Church."

M. Gerault-Richard, one of the leading radical members of the French Chamber, said in the *Petite Republique*:

"The law of separation was voted by the Chamber with a majority composed of all the elements of the republican parties, from the most moderate to the most revolutionary spirits.

"This is an important fact to bear in mind. The law consecrates the leading and fundamental article of democracy, liberty of thought, and as such is a history-making document. It is too late now for those who pervert its sense and misinterpret its spirit before the religious classes of society to deprive it of its far-reaching effect."

M. Georges Bonnefous, in the *Republique Francaise*, one of the most conservative papers, said: "The law voted by the Chamber on July 3 marks a historic day for France."

The *Lanterne*, in an editorial, said: "However imperfect and incomplete the law declaring a divorce between Church and State may be, it has this important consequence: there will, in the future, no longer be any official connection between any form of worship and the State. The Republic will no longer throw its mantle over the scandalous exploitation of human credulity by the Church, it will no longer give an official stamp to fanaticism and superstition, and it will no longer subsidize swindlers clothed in the soutane as it has done in the past."

AUGUSTINE BAUMANN.

Paris, July 28, 1905.

### Demonstration for Dolet.

On August 6 the first great anti-clerical demonstration, since the bill for the Separation of Church and State was passed in the French Chamber of Deputies, was held in Paris on the occasion of the anniversary of the burning of the unfortunate Etienne Dolet at the stake by the Catholic clergy in 1546. By a curious coincidence, which was probably intentional, the first official protest on the part of the French Church since the bill was voted was published on the same day in the name of Cardinal Richard, the Archbishop of Paris.

While thousands of Parisians of all shades of opinion were gathered round the statue of Etienne Dolet, a victim of the Church and Inquisition, the pastoral of the Cardinal Archbishop was read to the small congregations assembled in the Catholic churches, and in this pastoral the Cardinal said:

"It is certain that France does not want the Separation of Church and State, and, in the absence of profound reflection, national instinct is opposed to this measure."

The poor Cardinal who lives retired within the four walls of his grand episcopal palace is so effectively out of touch with the French people that he could not hear the cries of the crowds which gathered only a few hundred yards from his palace and cheered for the new law which inaugurates a new era in France. Between the weak, timid pastoral read in the churches and the thousands who gathered on the public squares to execrate the church which burned men at the stake for thinking differently from the popes

and bishops, it is not difficult to judge as to which side voices the real sentiments of the French people. Certainly not the Cardinal and his black-robed clergy.

If the Cardinal and his advisers imagined that a pastoral letter would, in the twentieth century, have the slightest influence on public opinion in France, especially on the day when all liberal minded Frenchmen recall with sadness the fate of Etienne Dolet, they were seriously mistaken.

Etienne Dolet was one of the most unfortunate victims of the Roman Catholic Church in his day. Born at Orleans in 1500, and commonly reputed to be the son of the French King, Francis I, he received a thorough liberal education and was a favorite at court until his mother fell into disgrace. As long as he basked in the sunshine of royal favor the clergy bowed before him, but when misfortune came upon him they were the first to join his persecutors.

Etienne Dolet was a brilliant orator and writer as well as a poet, and in his various works had taken the liberty of ridiculing the vices of the clergy. He was accused, in consequence, of atheism and was burned at the stake at Paris in 1546. A statue was erected in recent years on the place Maubert, near the boulevard Saint-Germain, where he was executed to the accompaniment of the same liturgic prayers still read every day in the Catholic Church and which every decent priest of that church, remembering the crimes perpetrated in the name of that liturgy, ought to be ashamed to repeat.

It cannot be said that the French government encourages the annual demonstrations around the statue of

the martyr. In 1903, when the law against the associations was being executed, more than ten thousand persons gathered round the statue to protest against clericalism, and yet, though the demonstration was practically an encouragement of the government policy, the police on that day arrested more than three hundred of the manifestants.

The government, this year, did not interfere so vigorously with this spontaneous manifestation of public sentiment and only about thirty arrests were made and twenty-seven citizens out of the thirty were released immediately, as no charge could be brought against them. Naturally, among the manifestants, certain groups represented extreme views, yet, it showed, as a whole, that public sentiment in every part of France, as delegates were sent from all the provinces, was strongly anti-clerical, or, at least, by no means strongly opposed to the measures adopted by the government.

The only counter-demonstration was the Cardinal's pastoral. It is notorious that Cardinal Richard is incapable of energetic thought or action; he has entered his second childhood and whatever pastorals are issued are written by his curia. But the curia represents the real sentiments of the ruling spirits of the Roman Catholic hierarchy, and it is therefore interesting to note their impressions on the law of separation of Church and State. The pastoral plainly expresses the following:

"It is not the separation of Church and State which is intended by the law. The object is to impose a new constitution on the Church by daring to regulate its mode of exist-

ence, its acts, without regard to the authority of the Pope, the bishops and the clergy."

There never was a plainer statement that the Church by her very constitution is a political power. The fact of her being separated from the State in France is declared to mean an entire remodeling of the constitution of the Roman Catholic Church. What shall we think of a Church which in her official utterances professes to be only a human institution like any civil government, with its life closely bound up with a temporal authority, and subject to all the vicissitudes of political machines, royal or republican forms of government?

The Roman Catholic Church is a Church closely allied to temporal power, and when this temporal power begins to change, to withdraw its support, the hierarchy of the Church stands aghast. In their complaints about the far-reaching importance of the law of separation, the members of the French hierarchy are almost pathetic and certainly have the merit of frankness. The pastoral says:

"France, faithful to her past and to her vocation among the nations, will she remain Christian? or will she renounce her faith and all her national traditions?"

Therefore, according to the pastoral letter of the Cardinal Archbishop of Paris, the Roman Catholic Church without an official standing is nothing, the Roman hierarchy without government support will be left an orphan. In this sad plight the only hope of good Christians is that God may take pity on this orphan child and, after teaching her the truth, adopt her as his own. A. B.

Paris, August 8, 1905.

## ROMAN CATHOLIC NEWS.

### A SIGNIFICANT UTTERANCE.

A special dispatch to the New York *Sun* from Rome, July 1, said that a manifesto, issued by the Bishop of Nerona had created a sensation throughout Italy—all the greater because the Bishop is regarded as a favorite of Pope Pius X. The dispatch said that the document admitted that the restoration of the Temporal Power was impossible, but said that the Church was able to adapt itself to a new political situation.

### A PRIEST ON CONFESSION.

A subscriber, writing from St. Paul, Minn., says: "I am spending two or three months here, having some business matters to look after. Having occasion to employ an Italian house decorator, I entered into conversation with him. He told me that a friend of his who was a priest had told him that confession was a humbug." Our correspondent adds: "This man seems to have little or no attachment for the Church."

### A FEMALE MONK.

The famous monastery of Tziducani was, according to a dispatch to the New York press from Budapest, lately thrown into great excitement. For thirty years the monastery had been famous as the residence of the eminent Father Basile Popovice. People came from all quarters on pilgrimages in order to obtain the blessing of this monk. Last June Father Popovice died, at the reputed age of ninety. When the body was given to the monastery servants to be prepared for burial it was discovered that the monk was a woman. "Father Basile" had a few hairs on the chin; "his" voice was strong, and

he was regarded as one of the most active and vigorous of the confraternity. The dispatch says that thirty years ago a husband and two children were horribly murdered in a remote part of the district. The wife disappeared and was never found. Popovice came to the monastery as a suppliant two nights after the crime was committed, and "there is strong circumstantial evidence that she was the murderess."

### WHAT THE LADIES SOUGHT.

Dr. H. K. Carroll, writing from Argentina in *World-Wide Missions* for July, said: Two ladylike women came one Sunday evening into our church in Mendoza. They took seats by the door and occupied the time of the service in staring at the walls. Approached by the pastor's wife at the close and asked if they were interested, they said: "We have heard the priests warn people not to go to Protestant churches, for they were full of devils. They said the faces of devils could be seen in the walls. We have been looking for them." They had come, intelligent women apparently, to satisfy their curiosity.

### THE WOMEN AND THE BOYCOTT.

Further on in the same letter Dr. Carroll says:

A Protestant merchant invited an evangelical minister to hold Sunday afternoon services in his house, in a certain conservative city. Many, becoming interested, attended. The priests, in order to break it up, called on the leading ladies and got them to promise not to buy any goods of this heretic storekeeper. For a week or two the boycott was so general that the merchant sold hardly anything at all, and he was worried, especially in view of the large lot of fine dress goods he had ordered. When the new patterns arrived he advertised them. The ladies wanted desperately



to see them, but they had faithfully promised not to go to the shop, and did not see how they could get round the pledge. Their ingenuity, however, found a way. They sent their servants for samples. From these they made their selections and then sent these servants with money to purchase them. In a few days the boycott was broken and the merchant found his business increasing.

#### ANOTHER HELPLESS IDOL ROBBED.

A dispatch from Milan, Italy, to the *New York Sun*, dated July 19, 1905, said that thieves who had been concealed in the cathedral over night had stolen the jewels from a statue of the Virgin Mary. They consisted of a diadem, necklace, bracelets and gold ornaments set with precious stones, and were valued at 10,000 francs.

#### HER FAITH WORTH MORE THAN MONEY.

Last June Mrs. Lucinda Ganson, of Davenport, Iowa, refused to accept \$30,000 left to her by Charles Simpson, Sacramento, Cal., a wealthy friend of her family, the bequest being made on condition that Mrs. Ganson become a Roman Catholic. In the event of her refusal of the money on this condition the will provides that the money shall go to a Catholic orphanage in Sacramento.

"Thirty thousand dollars is an immense sum to refuse," said Mrs. Ganson to a representative of the press, "but I cannot think of changing my religion or belief for any amount of money."

#### FAILURE OF PAPAL NEWSPAPERS.

Several of the Roman Catholic newspapers published in Rome, in defence of the Papal claims, are about to die for want of support. The *Vera Roma*, a daily paper, lately expired. This month the well-known *Os-*

*servatore Romano* will cease publication; while the recently-founded *Giornale di Roma* is, writes the Rome correspondent of the English Catholic paper, the *Tablet*, threatened with extinction. He adds that: "The history of Catholic journalism in Rome is, therefore, a somewhat lugubrious one, and the present situation is the reverse of cheerful." This statement, backed up as it is by facts, shows plainly that sympathy for the Papacy is on the decrease in what was once the city of the Popes.

#### TO ROME AND FROM IT.

In the *New York Globe* of July 27 appeared a letter from J. Osborne Lunt, who had just read an article in an American magazine, by Cardinal Gibbons, in which figures were quoted to the effect that 1,589 persons in high social circles and in professional life in Great Britain had become Roman Catholics since 1850. Mr. Lunt concludes his letter thus: "This side of the question is all very well, but what I wish to ask is this: Why is so much stress laid on this side of the matter, as, for instance, when one of our dailies could not make it too prominent during the past week that Mrs. Launt Thompson, the distinguished sculptor's widow and sister of Bishop Potter, renounced her Church for Romanism? It seems strange to me that so much attention is devoted to the front door of the Church and that so little notice is taken of the large droves that are leaving constantly all over the world from the back door of the Catholic Church for the Protestant Church and more liberal faiths."

#### PAULIST "PULL" IN CHICAGO.

In the July *CONVERTED CATHOLIC* was given an account of the arrest

of Rev. Peter J. O'Callaghan and three other men connected with St. Mary's Church on Wabash avenue and Eldridge place, in Chicago. This action was taken at the instance of Father Crowley, the Paulist being charged with being the "keeper" of a gambling house and the others with operating "gambling devices" at a fair held at the church. These men appeared before Justice A. V. Lee on June 8 and, according to the *Chicago Tribune*, the court, at the suggestion of the Assistant State's Attorney, dismissed the case on the curious ground "that none of the attendants of the bazaar went there with the intention of making money, but of donating to the Church." The words of Justice Lee in dealing with the matter showed what seems to a layman a peculiar attitude of mind. He said: "After a great deal of consideration about this question I have decided that the State of Illinois would not be benefited by any further prosecution of the case. I now feel fully and thoroughly that it is best to dismiss the cases. If any good had resulted from the prosecution so far I would be inclined to go ahead, but am satisfied that more harm than benefit has been evident. The four defendants are excused."

The question as to whether the law had or had not been broken seems to have been regarded as of little importance in this case, by either bench or bar.

#### ROME IN CHINA.

*The Missionary Review of the World* for August, 1905, contained an article by a Chinese Christian, Mr. Tong Kwoh Onn, of Shanghai, China, about the obstacles that hinder the progress of the Gospel in that coun-

try. As might be expected, considerable space is given to the difficulties created by the political machinations of the representatives of the Roman Catholic Church. Among other things he says:

Overbearing native priests there have been who claimed ready access to the mandarin, and, presuming on their connection with the Church, demanded special privileges. . . . Among the Catholics many could be named who have arrogated authority and taken upon themselves official rank, or who have at least exacted the deference and assumed the state belonging to such rank. It has been a standing grievance of the government that the foreign priest trains his flock to look to him for protection instead of to the constituted authorities. The government has found, to its sorrow, that the Christianity represented by Roman Catholicism is the most difficult to manage, because the autonomy to which it tacitly aspires and sometimes openly claims is always liable to be backed up by force.

#### "IMPRACTICABLE CREEDS."

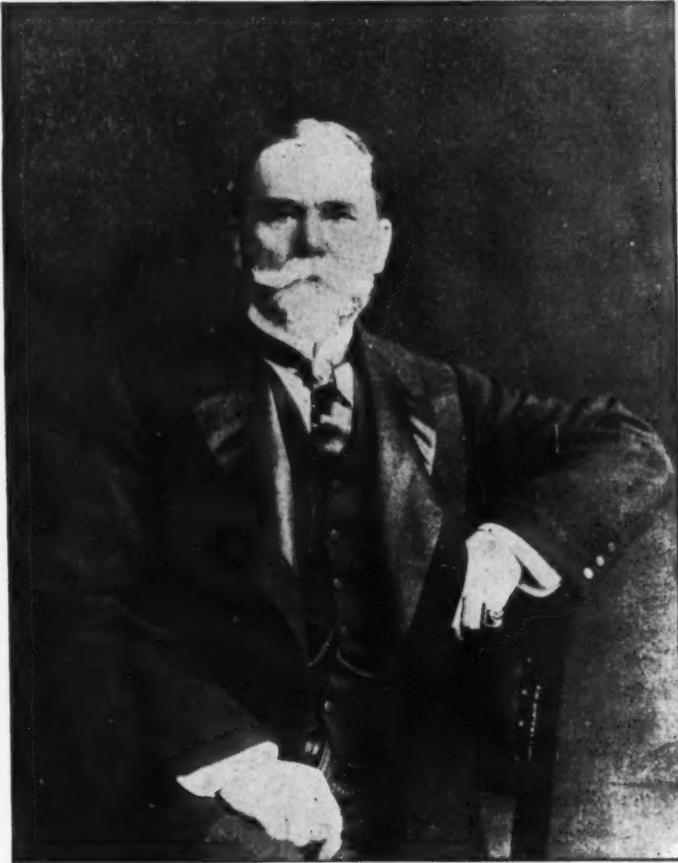
In July a manifesto, signed by T. H. Sloan, M. P. for Belfast, Lindsay Crawford, Imperial Grand Master and other officers of the Independent Orange Order of Ireland, was addressed to all Irishmen, whether Roman Catholics or Protestants. The burden of this appeal was that sectarianism should be subordinated to patriotism, and that all Irishmen should unite "in a patriotic party with a sound constructive policy that will devote itself to the task of freeing the country from the domination of impracticable creeds and organized tyrannies and to securing urgent legitimate redress for its many grievances."

**THE HON. JOHN HAY, SECRETARY OF STATE.**

Pastor O'Connor was on his way to the steamer for Europe when he learned of the death of the Hon. John Hay, of whom President Roosevelt said: "The American peo-

ple abilities won fame both for himself and his country.

He possessed great literary talent, and a number of his poems, some written in a light vein, and others



**Hon. John Hay.**

ple have never had a greater Secretary of State, and his loss is a national calamity." It seemed fitting, however, that the readers of this Magazine should be reminded that diplomacy did not furnish the only field in which his brilliant and versa-

ble of a serious character, are read with admiration wherever the English language is spoken. During his term of service in our legation at Madrid, he wrote a series of essays upon various features of Spanish life, entitled "Castilian Days." A few months ago

certain Roman Catholic bodies brought strong pressure to bear upon the publishers of this book with a view to inducing them to practically suppress its further sale, because of alleged inaccuracies, but without success. The *New York Sun*, always an authority on literary matters, says concerning this book: "This work ranks as one of the best of Mr. Hay's literary productions, because of its accuracy of detail and excellent style of English," and "a literary critic" is also quoted in the same article as having said: "Much of Colonel Hay's literary work is of very high quality. His 'Castilian Days,' the fruit of his observations in Spain, is accepted by critics as one of the finest specimens of pure literature extant." High praise, indeed, from such a source.

Upon Mr. Hay's return from Spain in 1870, Horace Greeley secured his services as an editorial writer for the *New York Tribune*, and for a number of years he was engaged on literary work of various kinds. In 1875 his translation of Emilio Castelar's "Treatise on the Republican Movement in Europe" was published. The work, "Abraham Lincoln, a History," written by him in conjunction with Mr. Nicolay, occupied most of his working time for fifteen years. That book will doubtless remain the final authority on the history of this country between 1830 and 1865.

Among all the nations of the world, however, his fame as a diplomatist will—in view of the number and magnitude of his achievements—far outshine his high reputation as a man of letters. As Secretary of State in the cabinet of President McKinley, three times he made history and created precedents that have no

parallel in the records of diplomacy. By peaceful methods and without international friction he obtained the abrogation of the Clayton-Bulwer treaty with Great Britain; and in 1900 he preserved the integrity of China, and committed all the civilized nations of the world to the policy of "the open door" for commerce in all lands and under all flags.

These three great triumphs, however, represent but a small part of the successes he achieved, not merely for the American nation, but for the permanent benefit of all mankind.

Justice Brewer, of the United States Supreme Court, has said that in place of the "shirt-sleeves" diplomacy that had been attributed to this country abroad, Mr. Hay had created the "John Hay type of diplomacy," which was tactful without untruthfulness, firm without menace, and direct without brutality."

The home life of the great Secretary and accomplished scholar was ideal. A perfect community of heart and interest, quite beyond speech, seemed to exist between him and his wife. With perfect mutual understanding they have been known to sit for hours content with each other's company without speaking a word.

Mr. Hay was a member of the Church of the Covenant, at Washington, D. C., and his pastor, the Rev. Teunis S. Hamlin, D.D., writes thus of him:

"Mr. Hay was as reverent toward God as he was just toward men. This showed itself not only in devoutness in the sanctuary, and whenever sacred things were mentioned, but in a singular purity of mind and speech. One cannot even imagine any taint

of uncleanness attaching to him. He was genuine through and through. And the salient quality, to which one recurs again and again, was a beautiful modesty.

"Mr. Hay was a generous and constant giver to all good causes. He gave with a winsome grace that made it easy to ask him, and he never failed to express his thanks for the opportunity afforded. When he bought his mountain estate on Lake Sunapee, he found the village church at Newbury quite comatose. The edifice had fallen almost into ruins, and services had been abandoned. Mr. and Mrs. Hay at once restored the building, furnished it, and have since maintained services in it. Their relations with the good rural folk of the neighborhood have been ideal. At his old home in Indiana, at Cleveland, and at Washington, Mr. Hay has held an open hand toward all good works, and through missionary channels his gifts have encircled the globe.

"In the summer of 1895 Mr. Hay was asked at his home on Lake Sunapee to write a hymn for the opening of the Christian Endeavor Convention at Washington the following year. He received the request with much interest, but said: 'My hymn writing days are past; the inspiration, if ever I had any, is gone, and a hymn cannot be made to order.' Nothing further was said then or subsequently. But in the following spring the hymn given below, now so well known and loved, was sent, with a characteristic disclaimer of merit, and an earnest request not to feel obliged to use it."

Lord! from far-severed climes we  
come,  
To meet at last in Thee, our home,

Thou who hast been our guide and  
guard  
Be still our hope, our rich reward.

Defend us, Lord, from every ill,  
Strengthen our hearts to do Thy will;  
In all we plan and all we do  
Still keep us to Thy service true.

O, let us hear the inspiring word  
Which they of old at Horeb heard;  
Breathe to our hearts the high command,  
"Go onward and possess the land!"

Thou who art Light shine on each  
soul!

Thou who art Truth each mind control,

Open our eyes and make us see  
The path which leads to heaven and  
Thee.

His gentle spirit made him beloved  
by all who knew him and by many  
who did not enjoy the privilege of being personally acquainted with him. Of him can well be quoted the lines by Pope:

"Statesman, yet friend to truth, of  
soul sincere,

In action faithful, and in honor  
clear;

Who broke no promise, served no  
private end,

Who gained no title, and who lost  
no friend."

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The *New York Observer* of July 20, 1905, thus refers to the volume of THE CONVERTED CATHOLIC for the year 1904, Vol. xxi: "This bound volume of THE CONVERTED CATHOLIC, a monthly magazine, sets before us the excellent work done by Dr. O'Connor at Christ's Mission, New York city. This mission is a special refuge for priests and others of the Roman Catholic Church who seek the truth in Christ Jesus. Many of the articles are of permanent value and all are pervaded with a kindly Christian spirit."

## THE RISE OF THE POPEDOM.

BY REV. JOSEPH SANDERSON, D.D., LL.D., NEW YORK.

**I**T is said that the germ of popery is in the breast of every human being since Adam fell. Be that as it may, there never has been any lack in the Church of men having the infirmity of Diotrephes; men with a morbid desire for pre-eminence; men who, disregarding the example and warnings of Jesus Christ, would be ever "disputing by the way which of them should be the greatest."

This weak ambition in the early Christian dispensation developed itself still farther in the formation of sects and parties, within the same city and the same church; and one would say of himself: "I am of Paul," and another would say: "I am of Apollos." As Christianity increased and spread, this infirmity increased and spread with it. The Church had begun to feel that she was getting a footing in the world. Her institutions were settling down into more of stability and permanence; and it seemed that the time had come that she should exhibit to the surrounding nations something of an organized outward polity. But who should take the lead in this work? What church of all those that had been organized in various places, and was in successful operation, should be considered as the proper type and pattern of pure Apostolical Christianity? Should there be an appellate tribunal having jurisdiction in all points of faith and practice? These were questions which would naturally arise in the minds of many members of the Church, and if the pre-eminence of any church was involved in

the answer, that pre-eminence was one which each religious community was, not unnaturally, anxious to secure to itself. Yet, it must be remembered, that all this ambitious tendency was contrary to the spirit of the instructions given by Christ to his disciples, when He said: "Neither be ye called masters, for one is your Master, even Christ." It is not to be wondered at, therefore, that the question of pre-eminence thus raised in the early churches was found to be one very difficult of adjustment. Men could not agree upon the grounds on which this spiritual superiority in one church over the rest ought to be conceded; some contending for the social and political importance of the town or city in which the church was situated, others claiming precedence for the church which had enjoyed most of Apostolic superintendence at its first foundation. On this latter ground Jerusalem put forth its claim to be considered the mistress and teacher of the Church. In that city the first general council had been held; there, the Apostle, James, had given out what seemed to be an authoritative exposition of doctrine, beginning: "My sentence is," and to accord to Jerusalem the pre-eminence, would appear but the carrying out of that word of prophecy, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

At this stage in the Church's history, no definite recognition of the superiority of one church over another was made. But a step in that direction was taken by the establish-



ment of what have been called ecclesiastical provinces, whereby churches in these provinces were affiliated with the church in the chief city of that province, which gave a certain pre-eminence to the church in that city. This led to a recognized species of superiority in the churches of Rome, Antioch, Alexandria and Constantinople, which they had never enjoyed before.

This arrangement, however, did not confer any spiritual jurisdiction upon the officiating officer of the city church, nor did it give him any right to prescribe rules of faith and practice, but simply allowed him the conferred duty of calling together the pastors of these affiliated churches as equals among equals, to confer on points touching the common salvation, and to preserve the doctrinal unity of the Church.

This arrangement occurred towards the close of the third century, and seems to have been the small entering wedge that led finally to the pre-eminence accorded to the Roman bishop, as the resident pastor was then called. But in this arrangement the pastor of the church in Rome only shared the privilege enjoyed in common by the pastor of the chief city in the other ecclesiastical provinces.

Outward circumstances, however, in the fourth century greatly favored the growth of the domination of the Roman bishop. As Rome was the imperial residence, and as the Emperor Constantine had been converted to Christianity, the church of that city soon increased in all the elements of popular attractiveness and power. Converts multiplied, the number of clergy increased, and

wealth poured so rapidly into the coffers of the church in Rome that all the distressed churches of Christendom appealed to that church for relief.

The artful pastors of the church in Rome at that time—Liberias and Damasus—made the most of these advantages. They acted upon that sagacious maxim of Solomon: "Every man is a friend to him that giveth gifts."

They courted by liberal benevolent grants the favor of distressed churches. They imposed upon the citizens at home by the splendor of their ecclesiastical retinues. They imitated the style of princes in their magnificence of living, and on hearing of any disagreement arising among the churches they promptly invited appeals to the mediating agency of the church in Rome. Mediation, however, was only asked. As yet, nothing was done towards securing for the bishop of Rome a recognition of spiritual supremacy.

In appeals made to him there was also a careful avoidance of anything like an admission of his right of interference, and the decisions given by him were often openly disobeyed and resisted.

At length, however, at the close of the fourth century, owing to the imprudence of certain clergy, the Church, by her own act, conceded to Rome the first fatal instalment of the long-sought spiritual jurisdiction. These clergy, or bishops, if you will, procured an edict from the Emperor Valentinian to the effect that all the religious disputes of the province should be decided by the bishop of Rome.

This was in the year 372, and may

be considered as the first act of the Western Church towards forging the fetters of her own slavery.

In the fifth century, again by the folly of certain of the clergy, the edifice of Papal domination was raised another story. The chief bishop of Constantinople having tried to do in the East what the bishop of Rome had been aiming at in the West, attracted the jealousies of the chief clergy of Alexandria and Antioch, who had witnessed the oppression of many of the dependent clergy. These sympathizers of the oppressed clergy in an evil hour carried their griefs to Rome, unwisely implored the intervention of its bishop in their favor, and thus while ridding themselves of the tyranny of one bishop, they unconsciously promoted the ambitious designs of another.

From this period the growth of the Romish domination was rapid. Everything in the political history of the times seemed to favor it. The Roman empire was on the decline. The Goths and Vandals from the North of Europe had begun their incursions, and to such degenerate depths had the successors of the Cæsars fallen, that the barbarian princes of the Goths and Vandals on entering the imperial city, found no semblance of civil power to treat with save the lordly representatives of the Church. Here, then, a great and important advance was made towards the desired pre-eminence. The assumption of civil power had thus become, as it were by accident, joined to the ancient spiritual jurisdiction, and though in the exercise of this novel authority the clergy were kept in salutary check by the Gothic

princes, yet it is easy to see how the foundation became laid for all the usurpations by Rome of succeeding centuries.

The historical events which assisted the further development of this ecclesiastical monarchy can only be recited briefly.

The decree of Phocas procured from the Emperor at the instance of Pope Boniface, took the title of "Ecumenical Bishop" from the see of Constantinople, and declared it to be permanently attached to the see of Rome; thus for the first time was the title of "universal bishop" given to him who claims to be the successor of St. Peter.

This was, of course, another accession to Romish influence, and effectually paved the way for the last auxiliary to its designs, viz., the grants of Pepin and Charlemagne in the eighth century.

These monarchs, finding themselves much indebted to the ruling pontiff, conferred on him the absolute territorial right over certain districts and provinces, and declared them to be appurtenances to the Roman see forever, thus raising the Pope at once to the condition of one of the temporal sovereigns of Europe.

Rome had now attained all but the very apex of her ambition. Nothing seemed to be wanting but to consolidate this mighty fabric of power by the sanctities of religion; by adducing proof that the right to this now admitted supremacy was derived from the Divine Founder of our religion, and had always been recognized by the most venerated authorities of Christian antiquity. For this she had recourse to certain decretals, as they were called, an-

cient written documents, professing to establish the right in question from time immemorial.

These decretals have been placed by the common consent of all historic evidence in the list of exposed and established forgeries. Then came the Crusades, then the founding of the monastic system, then the permitted levying of tribute on the several nations of Christendom, as an act of reverence to the Roman see—all preparing the way for that tame, mindless submission to pontifical rule, which is enjoined by the decrees and catechisms of Trent. Thus, as we take a survey of the history of the Church, we can see the mystic Babylon grow—from a little one in the third century, until it reaches in the eighth, the stature of a full-grown and mighty fraud. To get a bird's eye view of the rise of the Popedom it only seems necessary to keep in mind these five distinctive epochs already named, and we have a key to the perfect development of Papal rule—the conversion of Constantine, the edict of Valentinian, the appeals to Rome against the ambitious pretensions of Constantino-ple; the new title for its bishop procured by the instance of Pope Boniface; and the annexing of territorial rights to the Papacy by Pepin and Charlemagne. Thus viewed, the entire succession of these arrogant claims becomes reduced to a clever piece of political craft, dexterously availing itself of outward circumstances; pressing into its service the feuds and foibles of the times, concentrating all its influence and wealth on the attainment of one great end, and dragging in by forged documents, the authority of Christ and

His Apostles, to strengthen and mask the fraud.

One personal word to the reader in closing: "One is your Master, even Christ." Is Christ your Master? Does He reign and rule in your heart? Has He dominion over your every desire, and thought, and feeling? Do your eyes look to Him? Does your will serve Him? Does your soul trust in Him? Does your life glorify Him? Is His word your guide? Is His service your delight? Is His mediation your hope? Is His atoning blood your only plea? Is He your day's beginning and your day's ending? Is He the refreshment of your labor and the joy of your rest? If so, you have nothing to fear from the frown of any man. "One is your Master, even Christ." And one is your rule of faith, even the pure Word of God.

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The *Lutheran Observer*, writing about the bound volume of THE CONVERTED CATHOLIC for 1904, said:

This bound volume is a valuable record of facts and stirring events in the Roman Catholic world, such as the conflict between the French government and the Vatican, the rapid progress of the Los von Rom movement in Central Europe, the Independent Catholic Church in the Philippines, information on the Authorized and Douay versions of the Bible, etc. The genial editor treats all these questions courteously and Christianly. One Lutheran minister uses the current numbers of the Magazine as a lesson-book at times with his confirmation classes and in preparation of his last Reformation Day sermon as a revelation of Rome up to date. The regular reading of this little Magazine opens one's eyes, and we commend it for all public and private libraries, in its bound form as well as in its monthly dress.

### Bishop McCabe on "Evolution."

Bishop McCabe talks of "evolution" and "advanced thought" in a felicitous, interesting way, quite peculiar to himself. Here is a touching story that he tells as an illustration of his theory of evolution:

"Far down in my vast diocese of South America, in a little town in Paraguay, there lives an Indian by the name of Bogado. A marvelous evolution has taken place in that man's soul.

"If in that town in Paraguay any boy of fifteen years had been asked, 'Who is the most wretched drunkard in all Paraguay?' he would have answered, 'Bogado.' 'Who is the biggest liar?' he would have answered, 'Bogado.' 'Who is the most blasphemous sinner you know of?' he would have answered, 'Bogado.'

"One day Bogado found a leaf—a single leaf—of the New Testament. He read it; it charmed his soul. 'The Word of God is quick and powerful.' He took it to the Roman priest. The priest tore it up and stamped it beneath his feet. Bogado's curiosity was excited. He never rested till he owned a copy of the New Testament of the dying love of Jesus. By and by the great evolution took place. Bogado became an advanced thinker. He was prepared to be a higher critic of that wonderful statement, 'God can be just and yet the justifier of him who believeth in Jesus.' He stopped drinking, stopped swearing, stopped lying. The expression of his face was one of joy unspeakable and full of glory. Bogado was converted, pardoned, regenerated, saved and started on the march for Heaven. He is now a local preacher in our Church and has services in his own house. If anybody can think of anything beyond that, please write it to me. If there is any evolution greater than that, let me know about it."

### News from Guatemala.

A short time ago there was an outbreak of violence at Guatemala City, Guatemala, Central America, directed against the property and persons of the Rev. A. E. Bishop and his helpers. The Government, however acted both promptly and properly in the matter. Within a few days after the riot it paid in full for the damage done, and the building was speedily repaired.

Brother Bishop writes: "Never in our nine years' experience in these lands have we been so free from persecution as at present. We are sure that the Gospel has taken a forward step, and that it is more firmly planted than ever before in this country.

"I recently had the privilege of visiting the work in Chimaltenango and San Martin, where two of our native missionaries have been laboring for some time. At the former place we stopped in the home of an old saint, more than seventy-five years old, who only a few months ago was a drunken sot. The first time Brother Garcia visited him, he found him in a drunken stupor, wallowing like a pig in his yard. But by means of persevering visitation the Word entered into his heart, and soon brought forth fruit. His largest earthly possessions were about thirty idols, but these were speedily destroyed, and the room formerly occupied by them is now the apartment occupied by our two missionary brethren when in Chimaltenango.

"During the first half of the present year our little Guatemala City assembly has given more than \$1,500 for direct Gospel work and nearly \$1,000 for the establishment of a day school for their children. Even though one dollar of U. S. money will exchange for about \$12 Guatemalan money, these contributions are really liberal under all the circumstances of the case."

### Poet's Daughter Leaves Rome.

On June 28 Miss Agnes Boyle O'Reilly, daughter of John Boyle O'Reilly, was married to Prof. W. E. Hocking, a professor of philosophy at Andover Academy, by a Protestant clergyman of Cambridge, Mass. The ceremony took place at the home of the bride at Brookline, Mass. The *Boston Journal* of June 30 thus describes the way in which she left the Roman Catholic Church:

She was a devout Roman Catholic, and a great student of the faith. But there were a few things in the ritual that she could not be reconciled to, and when the time of her marriage drew near she went to Archbishop Williams and explained why she did not believe in all of the Catholic faith.

The archbishop is said to have informed her that unless she would sign a document stating that she would bring up her children in the pure Catholic faith he would not permit a Catholic clergyman to perform her marriage ceremony. Miss O'Reilly refused to sign and sadly left the faith she and her family have adhered to so closely.

### Graft in the Vatican.

The *New York Times* of August 24 contained the following despatch sent to the London *Pall Mall Gazette* by its correspondent in Rome on August 6:

Piux X has had many shocks to his religious feelings since entering the Vatican, and these upset him more than the confinement or the State business.

Just lately his sense of honesty has been outraged, and those responsible have felt the weight of a reprimand. On various occasions the Pontiff, wishing to mark his benevolence, not

only confers a title, but makes a gift of the insignia of office. Recently he happened to ask the price of one of these ornaments, and was struck by the exorbitance. He took the cross and had it estimated, finding that its market value was just half of what was demanded. The Papal jeweler was called, and protested his innocence, proving that he had only asked the market price, and had never received more for anything.

Whereupon pandemonium arose. Whose fault was it? Into whose pocket had all those thousands of francs gone in the course of many years? Into somebody's at the Vatican, but whose? Even the Cardinal who is at the head of the administration where the irregularities took place, although not directly responsible, came in for his share of direct censure from Pius X, who is broken-hearted that even in Church administration dishonesty exists. Now a contract has been made with the Papal jeweler for certain fixed prices, and all business of the kind will be done with only one intermediary, and not through the department.

### The Sheriff and the Pope.

A special despatch to the *New York Sun* from Rome, dated July 27, 1905, said that on the previous day the Sheriff, who had been trying in vain for a long time to serve a summons on Cardinal Merry del Val, had succeeded in doing so, having caught him outside the Vatican. The summons was served in connection with a lawsuit in which the relatives of Signora Ottalevi, who died in 1901, opposed the bequest of her property to the Pope. The courts had refused to proceed with the case unless the Pope should be served with a summons.

### The Pope's Insincerity.

In the New York *Sun* of August 8, 1905, the Provincial of the Passionist Order in this country was quoted as having said in all the masses at St. Michael's Monastery, at West Hoboken, that the Pope had said to him: "I admire them [the American people] and their free institutions, and I advocate the American standard of liberty for every nation." Now Pope Pius X knows perfectly well that our "free institutions" are as diametrically opposed to all for which he and his Church stands as they can possibly be. They include the separation of Church and State; they would provide universal education free from priestly control, influence or interference, for every child in the land; they would prevent any man, woman or child from being persecuted because they chose to leave the Roman Church to join an evangelical Christian body; they permit the free circulation of the Bible; they would prevent the public money from being spent in aid of any religious sect or body. Rome, on the other hand, is ever seeking political power, so that the Church may really be the State, as in past centuries in France and Spain and Italy, and as it is today in some South American lands; Rome ever strives to keep the people in ignorance, and the illiteracy of any Catholic country is in ratio to the influence of the priests with the government; Rome always persecutes those who throw off her yoke, as much as possible consistent with the maintenance of her influence with the public, and Rome is always scheming to get hold of public money in this country for the purpose of teaching principles that are opposed to

those upon which this Republic is founded. If the Pope really said that he advocated the American standard of liberty for every nation, and did so effectively, it would mean the end of his Church—over the whole of this continent, from Hudson's Bay to the Horn, any way—within a generation. It would mean the cutting off of public money for the Church all over South and Central America; the free circulation of the pure Word of God and the education of all the children of every land free from the blighting influence of the priests.

### Wanted—A Polish Bishop.

A press despatch from Detroit, Mich., dated August 15, said that Archbishop Francis Albion Symon, personal representative of Pope Pius X, had been a guest of Bishop Foley and the Polish Catholic clergy of Detroit. The purpose of his tour of America was to investigate the claims of the Polish clergy for representation in the hierarchy of the Roman Catholic Church.

In an interview Archbishop Symon said: "The information sought is as to whether the average intelligence of the Polish Catholics of America warrants a representation in the hierarchy. I must say I have looked for it everywhere and found very little—almost nothing. They are all good, pious, God-fearing people, but they are not the brains of our nation."

As these people have been practically under the sole tutelage of the Roman Catholic Church for several hundred years, the Archbishop's estimate forms a striking tribute to the value of her seminaries and other educational institutions—out of all the clergy even, whom he has met in America, he cannot find one fit, in his opinion, for a see!



## THE PAROCHIAL SCHOOL—FATHER CROWLEY'S BOOK.

A PAPER READ BEFORE A MINISTERIAL SOCIETY, BY REV. L. R. FOOTE, D.D.,  
THROOP AVENUE PRESBYTERIAN CHURCH, BROOKLYN.

THIS paper is suggested by the reading of the book entitled "The Parochial School, a Curse to the Church, a Menace to the Nation," by Father Crowley, of Chicago, a Roman Catholic priest, and an American citizen.

First, how comes this book to appear? In the summer of 1900 there arose a great controversy in Chicago over the appointment of an auxiliary bishop to the then Archbishop Feehan.

The appointment of this auxiliary bishop was resisted by Father Crowley and twenty-four other priests, all of whom are alleged to be of most excellent standing.

*Leslie's Weekly*, of November 21, 1901; *The Ram's Horn*, of November 30, 1901; the *St. Louis Republic*, of December 1, 1901, and *The Interior*, of April 3, 1902, editorially, and *The Ram's Horn*, of June 28, 1902, editorially refer to the subject.

*Leslie's Weekly*, of November 21, 1901, says:

"The sensational incident had its origin last July, when Father Crowley, in connection with twenty-five other priests, protested against the appointment of Peter J. Muldoon as auxiliary bishop of Chicago. Archbishop Feehan disregarded the protest.

*The Ram's Horn* of November 30, 1901, says:

"When men were recently raised to high offices in the diocese, a young priest, Father J. J. Crowley by name, asked the Church authorities for a thorough investigation of these men's records. The answer was that he was summarily excommunicated. But

the loud edict has failed to alter the fixed purpose of Father Crowley. He is a man whom it will be hard to defeat. He is finely endowed physically, standing more than six feet high; mentally, having a thorough classical and theological training; and spiritually, for one look into his open face and clear eyes assures one that he is a man who has been with God. Father Crowley was excommunicated without process."

To the legal charges that followed Father Crowley answers:

"I threatened to tell the truth about this diocese for no other motive than to further the best interests and preserve the sanctity of my Holy Mother Church. If I have falsified, why do they not investigate and prove me false? My charges were supplemented by willing and credible witnesses, names and dates. I am not fighting my Church. I am fighting the evil men who are sapping her power, dishonoring her sanctuaries, and blaspheming the God of all Christians. If that be a crime, I do not understand what loyalty, decency and virtue mean. I shall remain a Roman Catholic."

Father Crowley has appealed to Rome through Cardinal Martinelli. He is willing to withdraw from the fight if the Church authorities will appoint an unbiased court and investigate the charges he has made against his fellow priests of this diocese. He is willing to abide by the results of that investigation.

*The Interior* of April 3, 1902, says editorially:

"Every new movement made by Archbishop Feehan and Bishop Muldoon of this city to crush Father Crowley is of a nature calculated to convince the Protestant on-looker

that the priest has attacked the prelates and their favorites at a point where they do not dare to make a fair reply. Father Crowley's charges of immorality among the clergy of the diocese have been definite enough in all conscience to deserve attention, but his overlords absolutely refuse to order or submit to an investigation. As a climax to his tyranny Archbishop Feehan has issued an edict prescribing that any priest who gives countenance to Crowley shall by that act be automatically suspended from the priesthood. This is done in spite of the fact that Father Crowley has been upheld by the highest authority of the Catholic hierarchy in this country, Monsignor Martinelli, and stands now in perfect nominal relations to the Church."

*The Ram's Horn* of June 28, 1902, editorially says:

"The most important question before the Vatican is, What will it do with the many protests on file there against the irregularities and immoralities in the Church itself? These are made by good Catholics. They are not attacks from without, but are appeals from priests and people from within. Conditions as they exist in the archdiocese of Chicago are perhaps akin to those which exist elsewhere. Instead of disproving Father Crowley's charges, or giving him a chance to prove them, the Church excommunicated him. He was, however, almost immediately restored to Church communion, which act was a confession that he was right, and yet there is no evident intention of cleansing the Church of its unworthy priests."

This book is dedicated "to the Emancipated Catholic laity of tomorrow." Archbishop Feehan died July 12, 1902. Bishop Quigley, of Buffalo, was appointed his successor and came to Chicago, March 12, 1903. Quigley has demanded that Crowley sign a document which would, in effect, whitewash the vil-

lany of some of the priests of his archdiocese. Crowley says:

"I will never sign a lie for any man, be he layman, priest, bishop, archbishop, cardinal, or pope! I have nothing to regret or retract. I can only say: God save the Roman Catholic Church!"

Father Crowley was born in Ireland in 1861; ordained a priest in 1886; he came to this country soon after, and was naturalized in 1896.

This book is published by the author from the Sherman House, Chicago. Crowley is illegally denied any support in the Roman Catholic Church. He evidently has good friends in the Church. The book is a stout one and reveals, by one of its own priests, a state of things which many believe the very system of the Church fosters and perpetuates. The book is having an immense sale, and since it is dedicated to the Roman Catholic laity we may expect that it will largely reach its destination.

He tells us in the book that there are about twelve million Catholics in this land. Of these only six millions are good Catholics, two millions are entirely out of the Catholic Church, and four millions are but nominally Catholics.

Father Crowley declares the Catholic priests and prelates are determined to destroy the American public school. There is abundant evidence of this fact outside the pages of this book. But the pages of this book ought to be read by every American, and, especially, by every man and woman who stands as a teacher of the people, and who is specially charged with the care of our schools and institutions.

There has been in recent years a general movement of the Roman

hierarchy all over this land against our public schools. Of course this is nothing new. Thirty-five years ago they were very bold in their movements and utterances, and under the Tweed regime over three millions of dollars' worth of real estate was conveyed to the representatives of the Church by the government of this city. See the address of Dr. Joseph P. Thompson, delivered in Broadway Tabernacle, in 1870.

Our government and schools are constitutionally arranged on the principle of the separation of Church and State. Rome cannot conceive of such a thing. She cannot conceive of it because our constitution, adhered to, is calculated to disintegrate the Roman Catholic Church as truly as the sun is calculated to melt snow, or the light to dispel darkness. Crowley says the clerical aim is the utter destruction of the American public school. He has gained his information through personal experience and observation and conversation with priests and prelates, the public utterances of Catholic ecclesiastics and the entire history of the school controversy. Father Crowley says:

"During 1903, Bishop McFaul of Trenton, Archbishop Quigley of Chicago, and Cardinal Gibbons, three of the most prominent members of the American hierarchy, publicly expressed sentiments which are radically antagonistic to the American school system."

In confirmation of this general attack upon the public schools I would cite the following item which appeared in the New York *Tribune* of April 13, 1905. And I beg you to notice discriminatingly the views here expressed:

#### PARISH SCHOOL PLANS.

*Control of Secular Studies May Be Transferred to State.*

Under the direction of Archbishop Farley, and with the approbation of the bishops of the province of New York, the executive committee of the Catholic School Board of New York, Monsignor Joseph Mooney, chairman, is preparing a statement containing the first public report of parochial schools and embodying a proposition for an "equitable solution" of the school question. [In brief, the committee declares that the school question can be amicably settled by the parochial school *government turning over to the State* or the boards of education authorized by it the *secular instruction* of children attending the parochial schools, the parochial schools to retain their autonomy in the matter of religious training, and the State to pay for the educating of the children in the branches "necessary to citizenship."] From advance proofs furnished by the Paulist Fathers, who have the matter in hand, a summary of the statement, to be published in pamphlet form and sent to citizens, educators, public bodies and officers, is taken. It says in part:

"In presenting our claim to fair-minded citizens, it is assumed as a starting point that the parish schools can and ought willingly to provide for the entire expense of imparting religious instruction. Among reasonable people a basis of agreement can also be made by which these parish schools, without losing their autonomy, may co-operate with any board of education in the teaching of the secular studies prescribed for citizenship. The managers, according to this plan, legally transfer the control of secular studies to a board authorized by the State when they consent to accept the public standard of examination and inspection."

The statement is signed by Monsignors Lavelle and Mooney, Vicars General of the archdiocese; the Very Rev. Denis Paul O'Flynn and the Rev. Thomas McMillan, C. S. P.

There is shown the hand of men hard at work to accomplish by scheming what they never yet have been able to secure. I claim that this item confirms all that Crowley affirms touching the hostility of the hierarchy to our public schools, and I claim that "fair minded" and "reasonable" people can see in this scheme, if successful, a method by which the destruction of our public schools would be accomplished.

The heart and burden of this book is the most awful indictment of the Roman Catholic Church in this land, for what is true of the Church in Chicago is undoubtedly true of the system as a whole. Crowley says:

There is not an archdiocese in America which has not priestly devotees of Bacchus and Venus—wine and women—and in the prominent dioceses, and archdioceses, there are scores and scores of ecclesiastics who are the slaves of these goddesses. But the universal ecclesiastical vice [note the phrase, *universal ecclesiastical vice*] is grafting.

Father Crowley further says:

Policemen, railway and street car conductors, steamship officers, hotel proprietors, waiters, porters and cabmen know that I do not exaggerate in my descriptions of clerical sin. Hardly a day goes by in our great cities that policemen do not pick up drunken priests and also take them out of houses of shame. Railway conductors from all parts of America tell me that Catholic priests are among their toughest passengers. Steamship officers relate tales which make the heart sick. I know the conditions are appalling in the Archdiocese of Chicago. I have been assured by an American archbishop, whose former ecclesiastical positions ought to enable him to speak with the authority of personal observation and experience, that the conditions in Buffalo, New York city, and other

places are many times worse than they are in Chicago.

Father Crowley intimates that there are laws in this country to protect the slandered; and that there are penitentiaries also for clerical thieves, adulterers, rapists, seductionists, and sodomists.

I know full well the greatness of the power I oppose. I know by several personal attacks that it has henchmen who are ready to take life for pay. I know that it claims to be able to muzzle the press, and that by a show of its strength it stifles protests against its wrongdoing. But I know some other things. I know that God lives. I know that the honest people of America are crying out for deliverance from ecclesiastical tyranny, immorality and grafting. I know that this is not the first time in human history that a lone man, relying only upon the blessing and the approbation of decent men, has assaulted entrenched iniquity and overthrown it. I do not dread the struggle, for—

"Simple duty hath no place for fear."

He tells us that not five per cent. of the Roman Catholic *people* are opposed to the public school. The priests want the parochial school in order to make an alliance of Church and State. The priests and prelates adopted and championed the parochial school, he says, for four reasons:

First, because as long as its citizens are the product of the public schools there never can be any union of Church and State in this Republic;

Second, if children can be kept wholly under Catholic clerical influence, they cannot be indoctrinated with liberal and progressive ideas;

Third, that the parochial school gives ample opportunity to train

Catholic children to close their eyes, ears and mouths to clerical drunkenness, grafting and immorality;

And fourth, because the parochial school affords immense opportunity for graft.

He asserts if a *perfectly free* ballot could be cast by the Catholic men of America for the perpetuity or suppression of the parochial school, it would be suppressed by an *astounding* majority. He says the plain Catholic laymen know that the public school is vastly superior to the parochial school in its methods, equipment and pedagogic talent. They know, too, that the public is the poor man's school. They know that the public school prepares, as no other can, their children for the keen struggles of American life and the stern duties of American citizenship. He declares that the ecclesiastical champions of the parochial schools have stated to him that the insistent demand of the Catholic hierarchy for a division of the public school money would eventually be granted: that the American people would grow weary of the school contention and to escape it would adopt the Catholic view; that then every effort would be made to secure the largest possible grants of public money; that the other sects would, out of envy, demand similar grants for their various schools, and that they would be encouraged by the Catholic dignitaries to press their claims; that the consequence would be the disruption of the public school system by the competition and antagonism of such sectarian bodies; and that the ultimate result would be the supremacy of the Catholic Church in secular teaching by virtue of her strong organization

and great resources through her various teaching orders.

Father Crowley's appeal is to the Catholic laymen, and it is as strong an appeal as can be made, from every standpoint. He charges the grossest impurity upon the superintendents and principals of the parochial schools, while in general he speaks well of the teachers.

The limits of this paper have already been reached. The book is ably written. Father Crowley claims, and I should think, truly, that the Roman Catholic Church has lost thirty millions of her people in this land by the course she has pursued and is pursuing.

The book ought to do the Roman Catholic Church good. But Rome never learns anything. She has no *genius* for good character. Her methods do not produce it. Whom the gods destroy they first make mad. It is manifest that Rome is mad. But the American people will do well to read this book, and guard against this foe, the relentless foe of her most sacred institutions.

The book closes with these words:

The American people should set themselves as a wall of granite against even the shadow of sectarian interference with the bulwark of her liberties, the public school. Their declaration should be: We will treat as a deadly enemy of the nation any sect that attempts to undermine the public school, or that tries to get public funds.

The parochial school, *as it is*, is a curse to the Church and a menace to the nation. Let no one imagine that it has been a pleasant task to make the appalling exposures which this book contains. It has been a labor of sorrow and it would not have been performed had it not been for an overwhelming conviction that it had

to be done if I would be true to my country, to my Church, and to my God.

I will only add that never have my eyes rested on any statements from any source against the Roman Catholic Church more appalling in their character. I can only add that such things being true, the disintegration of that Church in this land of light and enlightenment, will follow as a matter of course, and as the facts herein related abundantly prove, is rapidly taking place.

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**"The Apple of Discord; or,  
Temporal Power in the  
Catholic Church."**

The Pope and other high officials of the Roman Catholic Church have no cause to complain of lack of zeal on the part of certain members of their Church in this country who seek to remedy evils inherent to the system by writing books concerning them. A few months ago the Rev. Jeremiah J. Crowley, a priest of the archdiocese of Chicago, after vainly trying to obtain the rectification of certain evils by ordinary ecclesiastical procedure, published a book about the parochial schools and the prevalence of graft among the members of the priesthood, high and low, in which he indicated evils connected with these as constituting the greatest perils confronting the Church—in this country, at least.

And now another book has been published, in Buffalo, this time, in the hope "that the following pages may be of some service, however slight, to the Catholic cause."

The author of this volume of 495 pages, who is, according to the title page "A Roman Catholic," says, in

his preface: "Most of the misfortunes which have befallen the Catholic Church in recent centuries originated in her temporal power. The Protestant Reformation in its beginnings was largely a protest against abuses produced and stubbornly maintained by the temporal power. The Inquisition, with its weapons of intolerance, emanated from the ecclesiastical wielding of temporal power, and is bound to disappear forever with it. Therefore the elimination of the temporal power and of its coarse effects in the Church will open the way for the ultimate return to the Catholic unity of faith."

So far as American Catholics are concerned, he speaks truly when he says: "Catholics also are becoming more and more sensitive to some of the disagreeable results of the temporal power, such as the confiding of the supreme government of the Church to one and the same nationality, a preponderance of financial over spiritual interests in many quarters, a certain absolutism of government which is trying to supplant canon law, and the many interminable wrangles between zealous priests and their ecclesiastical superiors."

The book contains twenty-six chapters, and affords evidence of considerable historical research on the part of the writer. Many passages in the book reinforce the utterances of Father Crowley in his book, "The Parochial Schools a Curse to the Church and a Menace to the Nation." The price is \$3.00, and it is published by the Apple of Discord Co., Buffalo, N. Y.

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Entered at the Post Office, New York, as second class matter.